PHILADELPHIA RECORDER.

Rev. G. T. BEDELL, Editor.—Printed and published by William Stavely, No. 99, South Second street.

VOL. V. PHILADELPHIA, SATURDAY MORNING, APRIL 7, 1827. No. 2.

MISSIONARY INTELLIGENCE.

AUSTRALASIA.—NEW ZEALAND.

Native Superstition relative to Witchcraft.

Mr. W. Hall writes on this subject—

Mr. King and myself, in going to Kiddeekiddee, when about to land at a spring-well to get some water, were alarmed by nearly running the boat's head on three human bodies, which lay close together by the water's edge among some rushes: they had all been killed, either early that morning or the evening before There was a large cooking-place near the bodies, and a great bundle of sticks lying close by, as if prepared to cook them: a canoe was anchored at a short distance from the bodies, with marks of blood in it; but we saw no Natives near. When we arrived at Kiddeekiddee, we were told by the Natives there, that the dead bodies were those of three Slaves, who were killed for makootooing a Chief, *i. e.* bewitching or praying evil prayers against him, which caused his death. Many of their prisoners-of-war lose their lives in a similar manner, entirely under the influence of their superstitious imaginations.

Mr. Williams seems successfully to oppose this cruel superstition in the vicinity of Pyhea: he writes—

A Chief, who raised, on one occasion, a great disturbance at Pyhea, "kirakied" or cursed us, and all belonging to us: the belief of the Natives is, that he can bewitch any one whom he chooses. A few days after the affair a Native girl who lives with us, a near relation of Shunghee, was taken ill with an inflammation of the chest. I gave her medicine, and put on a blister. The breathing not having returned, I proposed to bleed her This, with them, is a most desperate operation: they cannot comprehend it: but, as she did not object, I took from her a large quantity. In a short time after, her friends who lived near, hearing that she was ill, came to see her, and cried over her as though she were dead: they shook their heads, telling me that she would certainly die: I told them I knew that, for we should soon all be dead: but they said the Chief who had been to fight us, being a great Priest, had bewitched her: both the girl and her relations felt convinced that she must now die: she still remained with us, and they departed Before we retired for the night, she awoke, and was greatly agitated, and alarmed all the Natives about us: they feared that she was about to die: but, feeling her pulse and the state of her skin, I was convinced that her trouble arose from fright. I therefore ordered every one away: and, in the morning, she was considerably better: and continued to improve till she was able to return to her work.

A second female was taken in the same way, which was attributed to the same cause. She was the wife of a neighbouring Chief, a friend of mine: her husband came to me, and I treated her nearly in the same way: she got quite well in a few days.

These two cases may appear of little moment, at first sight: but, remembering under what superstition these people labour, I consider, that, in this neighbourhood, the art of bewitching has received a considerable shock. Many have expressed their astonishment, and have said, that, when they are ill, they also will come and be bled.

Frantic Behaviour of a Chief.

This was the Chief just alluded to, as having laid the Missionaries under his powerless curse: he was a Chief of some consideration, and a High Priest. The particulars of his behaviour, as given by Mrs. Williams, will show the wild and lawless manner of the Natives, and the proper way of treating them when in these humours.

A most troublesome Chief, named Towee Taboo, who lives about two miles from us, threw us all into confusion. Instead of knocking, in the usual manner, for admittance, he sprung over the fence, made of "tyope," or tall thin poles or branches of wood Mr. Fairburn told him that he was a "tangata keni" (bad man; that it was coming in like a "tangata tihi" (thief,) and not like a "rangatira" (gentleman,) to climb over the fence: he immediately began to stamp and caper about like a madman, attracting all around him by his vociferous gabble, and flourishing his mary (a war implement of green stone which every one has concealed beneath his mat,) and brandishing his spear, with which he would spring like a cat, and point at Mr. Fairburn apparently in earnest. Mr. Williams told him that his conduct was very bad, and refused to shake hands with him: the savage, for so he now in very truth appeared, stripped for fighting; keeping on only a plain mat, similar to those worn by the girls. Mr Williams and Mr. Fairburn looked on, with great appearance of indifference: on their leaving him, he sat down to take breath; and, on their going down to the beach, he went out.

When Mr. Williams returned, he saw some mats, thrown down apparently in haste, which he imagined to belong to Towee: pulling them outside he shut the door, and went to the back of the house. Shortly after, this furious man ran up from the beach; and, snatching up a long pole, drove at the door, which not yielding to his violence, he again sprung over the fence—resumed all his wild antics—and, when Mr. Williams appeared, couched and aimed his spear at him. Mr. Williams advanced, heedlessly, toward him; but the savage, though trembling with rage, did not throw the spear He said that he had hurt his foot, by jumping over the fence; and demanded "hootoo," or payment, for his hurt: being told that he should have none, he walked toward the store, and snatched up an old iron pot for the "hootoo;" and was springing toward the fence, but, being retarded by his unwieldy burden, he made for the door, when Mr. Williams darted upon him, snatched the pot out of his hands, and set his own back against the door to stop his retreat, and called to some one to take away the pot which Towee made several attempts to snatch away, at the same time brandishing his mary and his spear with furious gestures; while Mr. Williams folded his arms with a look of determined and cool opposition. As I looked through the window with no little feeling of trepidation, I thought the scene resembled a man, who, attacked by a furious wild bull, steadily eyes the monster and keeps him at bay. Our blacksmith now came forward; and, snatching up the pot, shoved his shoulder against Towee, who seemed rather daunted, yet still flourished about. The agility of this huge man was astonishing: he would run to and fro with his spear in his hand, like a boy playing at cricket, excepting that the New-Zealand warrior dances side-ways, slapping his sides, and stamping with a measured pace and horrid gestures, every now and then stooping or squatting down, thumping his breast, and panting as if trying to excite his own rage to the utmost before he made a fatal spring. Mr. Fairburn came back as Towee sat down to take breath, and they had much talk together: Towee demanded his "hootoo," and said that he should stay here to-day, and to-morrow, and five days more: and he should make a great fight; and to-morrow, "ten, and ten, and ten, and ten men," holding up his fingers as he spoke "would come and set fire to the house and burn the store." Mr Williams and Mr Fairburn, when they could edge in a word, replied "What care I for that, Mr. Towee—a great deal of talk—you have a great deal of making game, Mr. Towee."

As I sat in the centre of the bed-room, with the infant at the breast and the three others clinging around me, I saw, through the little back window of the sitting-room, the mob rush past, a man point a gun at the house, apparently making a rush to enter, and my husband step in between: my feelings were now completely excited, yet I enjoyed an elevation of soul, which it is worth much suffering to pass through to possess even for a few moments. Oh, that we did not so soon drop down to earth again! The dear children, sobbing and crying, fell on their knees, and repeated after me a prayer prompted by the scene. The noise continued: they repeatedly shook our slight rush walls, but the house remained unbroken, and the children grew more calm. Our eldest little boy said he liked to say,

> "Jesus, Thou our guardian be!
> Sweet it is to trust in thee:"

he should like to say it for a month: and then, when the fight came again, he could pray to himself—and he would pray the Great God to make these poor creatures know Him, and love the Lord Jesus Christ, and then they would leave off fighting: he would then repeat my words to his little sister, and tell her that a woman and four little children could do nothing; but they could pray to the Great God, and He could keep the Natives from hurting poor papa: it was not the Natives that we ought to be afraid of, for they could not keep us out of heaven, if they killed us; but we should be afraid of sin. I told him that a great many of the Natives were our friends, who would try to save papa: "Oh mamma," exclaimed the child, "what frightful creatures our friends are!"

The females outside kept coming up to the window, exclaiming "Eh modder! eh modder! tine raka koe Modder." Apo at length put up her good-natured face; telling me, in her own language, that there would be no more fight to-day, and all the men were gone away, and that she had been making a great fight for us—for women fought in New Zealand. I gladly unbolted the door for Mr. Williams to enter: he told us that all was over. This second disturbance was quite distinct from the first. Towee had remained quiet during the last scene, and indeed rather inclined to side with us: in compliance with the united request of our friendly Chiefs, the disputed iron-pot had been given him, and he had departed.

Our readers will be struck with the contrast, between the heavenly calmness of the beautiful domestic scene which we have just copied, and the frantic fury which was raging outside the poor rush walls. This fury seems, in part at least, to be assumed and artificial; but it must require experience to discern how far this is the case, and much courage to treat it properly. Its appearance, however, even when known to be entirely assumed, presents, as we can testify from what we have seen of New Zealanders in England, a most terrific reality to the imagination.

* * *

For the following interesting details, which are from the Methodist Magazine for January, 1827, we are indebted to Zion's Herald. They are peculiarly interesting to us, as they give some further accounts of Bishop Heber.

MISSIONARY NOTICES,

Relating to the Foreign Missions carried on under the direction of the Methodist Conference.

MISSIONS IN CONTINENTAL INDIA.

NEGAPATAM.—*Extract of a letter from Mr. Mowat, dated June 16, 1826.*

The general appearance of our work is as encouraging as at any former period. Among subjects of a pleasing nature, I may mention an entire change produced by the Spirit of God upon the mind of a respectable female, through the instrumentality of Mr. Martins, our assistant missionary. She was formerly a Roman Catholic, but is now, we have reason to hope, a humble follower of Jesus. A few other individuals, Roman Catholics, have been so far convinced of the errors of their profession as frequently to attend our preaching, and we hope we may soon report their decided attachment to Christ as their only Saviour.

We have ventured to open a new school in a village about four miles distant, at the request of the inhabitants, who gave ground for the purpose; and with a little assistance erected a very decent Native School-room. The children immediately commenced reading the sacred Scriptures, and committed the catechisms to memory.

The schools are as prosperous as we can expect, one excepted, which, in comparative defiance of my attempts to raise it, continues in a grovelling state. The number of scholars in the whole is 194. We continue our usual method of visitation, and trust that the divine blessing will accompany our labours. The English school, which is entirely composed of native youth, is conducted with considerable ability by one of the young men mentioned in a former letter. We are indebted to John Cotton, Esq. the principal Collector, for his kindness in procuring us a piece of ground for the erection of a school-room, in a large village where we have long had a Tamul school, but no appropriate school-room. This we hope to erect for a trifling sum, as we have nearly sufficient timber for a durable roof.

Our little chapel is assuming quite a neat appearance, beyond my expectation when I erected it. The seats hitherto used were large and incommodious, and were the property of the Dutch church. We have now a respectable pulpit and reading-desks, surrounded by a communion rail, and seats in a circular form for more than one hundred persons; and the expense will be nearly, if not entirely defrayed by the contributions of friends to the mission cause.

BISHOP HEBER.

In the commencement of the quarter, I visited Trichinopoly, where I saw the late excellent Bishop Heber, and had the sorrow to witness the removal of this useful character by a sudden death from a sphere of labour in the behalf of Christianity, for which he appeared so well adapted. I subjoin the following extracts, from my journal, on this subject:

March 31.—I arrived at Trichinopoly, and was most kindly received by the Rev. Mr. Wright, Chaplain of the station.

April 1.—The Bishop arrived at Trichinopoly this morning. In the evening I had the honour to dine in his company. I was gratified by the very lively interest his lordship appeared to take in the exertions of all missionary societies, and especially by the honorable mention he made of our mission in Ceylon.

CONFIRMATION.

April 2. (Sunday.)—This morning I heard his lordship from 1 John v. 6—8. In the evening I attended the Confirmation, and was benefitted by the impressive address given, at the close of the service, to those who in this solemn manner took the vows of the Almighty upon them.

April 3.—Early this morning I met the class. Part of the regiment has been removed, and several of our members with it. The present number at Trichinopoly is fourteen; the greater part of whom appear to be real Christians. On my return from the class, I heard with pleasure, from Mr. W. the detail of the Bishop's labours at the Mission church in the Fort, where his lordship held a Confirmation among the native Christians. Our conversation at the breakfast table turned principally upon the services of yesterday—the lively interest the bishop took in the missionary cause, and the prospect of increased prosperity to all missionary exertions, under a patronage which brought within its embrace the good opinon and cooperation of all classes of society. We had just concluded morning prayer, and retired to our several engagements, when word was brought that the Bishop was no more—that he had been taken out of the bath a corpse. The news was sudden and overwhelming. It deprived me of all reflection for the moment, and presented, humanly speaking, nothing but the wreck of the firmest hopes to those who were ready to hail a new and Christian era to benighted idolatrous India. It is the Lord: let him do what seemeth him good. The immediate cause of the Bishop's death appears to have been apoplexy.

FUNERAL OF BISHOP HEBER.

April 4.—I joined in following the remains of the late excellent Prelate to the house appointed for all living. The procession was one of the most solemn I ever witnessed. The body was interred on the right side of the altar—the very spot where the Bishop stood the last Sunday. The whole service was deeply affecting, and the congregation presented many a weeping eye; and we may reasonably hope that some minds unaccustomed to serious reflection, may be led by this awful event so quickly following his last faithful address, to attend to the things which make for their everlasting welfare. In the evening I left Trichinopoly, on my return to Negapatam, in company with the Rev. Mr. Screyvogel, of Tranquebar.

April 4. (Tanjore.)—We arrived here about seven o'clock. Immediately on our arrival we were requested to attend the funeral of Dr. Hine, who was the medical gentleman attached to the Bishop's party, and who died yesterday. These visitations of Providence have produced a considerable effect upon all classes, and every house almost is the house of mourning.

[From the Methodist Magazine, and the Christian Examiner.]

PROGRESS OF THE REFORMATION IN IRELAND, AND IRISH MISSIONS.

Extract of a Letter from Mr. Ouseley, dated Nov. 30th, 1826.

I wrote to you from Cavan a few hasty lines stating the turning away of so many from the mass to the reformed Church, or, in other words, to the religion of Christ; the number was then ninety in Cavan church. I have returned from thence a few days since, and find that, on last Sabbath, forty-three more conformed to Protestantism; and it is considered that these are but a few drops before a great shower! I trust this beginning is the fruit of divine light just dawning on the enslaved mind. O that it may be as the morning light, shining more and more to the perfect day! There appears to be a movement of men's minds, in some degree, all over our country. Thank God that, before my head has been laid down in the dust, my eyes already begin to see what my heart has been so many years longing after.

I have, in this last excursion, been out eighteen days. I rode upwards of forty miles (English) the day I left home, and the day I returned, nearly the same; two days' travelling, besides, on which I did not preach; on the other fourteen days I preached twenty-seven times, of which eleven were in streets, and in markets chiefly, to great crowds indeed. In the first week I preached in the markets of Bally-James-Duff, Killesandra, and Awagh. In this last, two men were shot by the peace-officers, in a dreadful riot in the fair, a few days before, and in which the people, I have heard, greatly abused the police, forced a gun from one of them, and would have murdered them, had they not at length fired upon them! Yet I was heard with great attention indeed, while I opened to them Matt. xxiv. 24: "False Christs and false prophets shall come, and shall show signs, &c., to deceive even the elect, if possible," &c. On the next week I preached in Cavan streets on the Sabbath, Monday in the fair, and Tuesday in the market, besides every night to crowds in the chapel; on Wednesday, in Ballyhays street, and in the house; on Friday, in the market of Coothills; on Sunday, in Ballyhays street, and to a large congregation in a gentleman's parlour. On Sunday and Monday in Cavan streets, and to vast crowds in the chapel. Some Romanists followed me to have conversation with me. I trust fruit will abound. On Tuesday I preached in Ballyduff market.

CLERGY OF THE CHURCH OF ENGLAND.

I breakfasted on two mornings at Lord Farnham's, within about two miles (English) from Cavan, and was much pleased with every thing I saw. I was at prayers each time at half-past eight in their neat chapel in Farnham House. The established Clergy, both here and in Cavan, are amiable, pious, and zealous men, and are very sedulous in instructing the new converts, and were quite kind and affectionate to me. They are all well pleased with my little exertions in the streets, &c., and also in my writings. Lady Farnham is a valuable person, truly so, and of great zeal for God. The converts generally come to her chapel, and are not only treated with kindness and hospitality, but are for some few days instructed by some of the pious Clergymen in the principles of pure Christianity, and then return home.

OPPOSITION FUTILE.

My first excursion, after Conference last, was principally through the counties of Westmeath, King and Queen's county, and I touched a little on Galway county also. I was out twenty-seven days, and preached during twenty-four without intermission; rode about three hundred miles, and preached fifty-nine times, of which from twenty to thirty were in the open air and streets, to great numbers of Romanists and others, who heard gladly. I trust it will yet appear to the glory of God and good of many. The towns and villages I preached in were, Trim, Athboy, Mullingar, Tullamore, Kilbeggan, Tyrrell's Pass, Moat, Athlone, Ballinasloe, Benagher, Eyrecourt. Here, as I preached on horseback on the Sabbath to a streetful of Romanists and Protestants, the Priest took the alarm, and came running out of his chapel to disperse his hearers! Angry as he was to drive them off in haste, they were very tardy in going. I requested him to come near and talk a little with me; but he had no ears to hear. I then said to them, in Irish, which is chiefly their language there, "Your Priest tells you, and very truly too, in the chapel, 'That to oppose the known truth, is to sin against the Holy Ghost and destroy your souls.' But you know well, as must he, that what I am speaking is God's truth. Therefore, in thus opposing it, he comes forth to commit this very sin himself!" He soon after this disappeared. How sad is the lot of these Priests, to be obliged to teach what is the contrary of the Gospel; and hence they must either be content to be detected, or must oppose it. From this I went to Banagher, and preached in the evening; thence to Lawrence-Town, Cloghan, Farbane, Banagher again, Burivokane, Birr: here I preached in their chapel and market to great crowds, and in this town is a singular schism between the Priests. The one would not be governed by his Bishop, who directed him to leave that parish; and when he would not, (for the flock liking him better than the other would not hear of it,) the Bishop came in person and excommunicated him; but the people hissed him, and, had not Lord Ross called the military to the spot, would have proceeded farther; the young Priest, Mr. Crotley, set him at naught. They now are divided, and four-fifths of the flock, I learn, remain with him, and have fitted up another house of worship. He tells them they were imposed on, and encourages them to read God's word! This is well. I expect farther good will result from it.

In the Christian Examiner for January and Februry, there are accounts from Cavan, from November 27th to January 21st, 1827, which show that the number who have renounced popery and conformed to the church is 476 in the single county of Cavan, since the 8th of October last. There are many more in other parts of Ireland.

GENERAL RELIGIOUS INTELLIGENCE.

INDIAN SCHOOLS.

From an official statement communicated to Congress, we have prepared the following schedule, showing the number of Indian Schools within the jurisdiction of the United States, the Tribes in which they are located, the places where, the number of teachers, including missionaries and labourers of both sexes, the number of scholars, and the appropriations annually allowed and paid to each school by order of the government. The statement was intended to exhibit the condition of the Schools on the 20th of November last; but the returns from several stations not having been received at the time it was prepared, the information is necessarily incomplete. As far as practicable, we have endeavoured to supply its deficiencies.

Tribes.	Stations.	Teachers.	Schs.	Appr.
Cherokees east of the Mississippi.	Spring Place, Un. Brethren,	1	11	$360
	Oochgeelogy, "	1	8	
	Brainerd, Am. Board,	11		1,000
	Carmel, "	6	84	100
	Creek Path, "	5		100
	High Tower, "	1		
	Willstown, "	7		
	Haweis, "	2		
	Candy's Creek, "	2		
	Valley Towns, Bp. G. Con.	7	60	500
	Tensawattee, "	9	38	250
Do. of the Arkansaw	Dwight, Am. Board,	16	65	600
Choctaws.	Eliot, "	6	20	1,500
	Mayhew, "	6	34	
	Bethel, "	4	15	
	Emmaus, "	4	25	
	Goshen, "	6	14	
	Aiik-hun-nuh, "	2	[illegible]	
	Capt. Harrison's, "	2	1	
	Mr. Juzon's, "	4	22	
	Col. Folsom's, "	1	7	
Creeks.	Withington, Bap. Gen. Con.	9	27	600
	Asbury, Meth. Miss. Society,	2	40	
Chickasaws.	Monroe, Syn. S. C. and Geo.	12	27	800
	Tockshish, "	2	17	
	Cane Creek, "	6		
	Martyn, "	2	19	
	Charity Hall, Cumb. Pres.	14	31	400
Osages.	Union, Am. Board,	14	31	250
	Harmony, "	8	40	250
	Hopefield, "	3		
	Neosoo, "	4		
Ottawas.	Thomas, Bap. Gen. Con.			
	Miami of the Lake, Western Miss. Soc.	21	10	300
Pottawatamies.	Carey, Bap. Gen. Con.	13	70	600
Wyandots.	Upper Sandusky, Methodist Miss. Soc.	2	69	800
Maumees.	Maumee, Ohio, Am. Board,	4		
Senecas.	Tuscarora, "	2		450
	Seneca, "	7	48	450
	Cataraugus, "	2	39	500
	Tonawanda, Bap. G. Con.		30	300
Oneidas.	Oneida Castle, Ep. Mis. Soc.	3	50	500
	Oneidas, Hamilton Bap. Mis. Soc.	2	40	400
Mackinaws.	Mackinaw,	8	102	500
Florissant, Mo. Soc. Jesuits,		9	25	800
Passamaquoddy, Pleasant Point, Me. Soc. Prop. Gospel, etc.		1	60	250
		253	1306	$12,700

As the teachers in the two schools, and the scholars in several, are not given in the above Table, the whole number of the former may be safely stated at 260, and of the latter at 1,350, exclusive of 54 in the Choctaw Academy in Kentucky. If to $12,700, be added $600 allowed to Bishop Chase for the support of six Indian youths in Ohio, and $583 allowed for the education of seven Indian youths at Hamilton, it will make the total of appropriations for Indian education the past year, $13,683. The total in 1825, was $13,550. Whole number of stations enumerated above, 46. Whole number in the [incomplete] official statement for 1825, 38. Whole number of scholars reported in 1826, 1,159. Gain about 200.—*N. Y. Obs.*

* * *

LETTER FROM THE SOUTH SEA.

The National Intelligencer furnishes an extract of a letter, dated on board the United States sloop of war Peacock, *Otaheiti*, Aug. 18, 1826, which relates some interesting particulars respecting the cruise of that ship in the Pacific Ocean, its visit to the Gallipagos Nooaheevah, &c. Capt. Porter, it is said, is still remembered by the natives of this island, who made many inquiries respecting him, wishing to know why he did not go back, and if he did not intend to visit them again. Annexed is the writer's account of a visit to Matavia Bay, a place celebrated in the voyage of Cook, Wallace, &c.—*Boston Courier.*

Matavia is now one of the regular missionary stations of Tahiti, of which there are nine at present on this island. Soon after anchoring, the Rev. Mr. Wilson, who has charge of the Matavia district, accompanied by two of the principal chiefs, came on board to welcome our arrival, which they hailed as a new era, the Peacock being the only American man-of-war ever here. The successive days, we were visited by the several dignities of the district, among whom was the Chief Justice, whose name is Parvoy. He is a man remarkable for his size and stature, weighing not less than three hundred weight. As far as I can judge, his intellect is not out of proportion. He is well educated—is very fond of talking, or rather argument, at which he is very acute, and quite an orator. His information is general;

he has a perfect knowledge of the principle of the English and American governments, frequently discusses their respective merits, and greatly prefers that of the United States to all others. Almost the first question Judge Parvoy asked me, was, 'who is President of the United States now?' And when I informed him Mr. Adams was, he called for a pen, and wrote the President's name on a memorandum which he carries with him, remarking, 'a happy country the United States—governed without a king.'

The missionaries have wrought wonders among these people; but their work is yet far from being complete; and I fear, about this time, their labours will be interrupted by civil war. The Queen, in whom the regency of the island is vested, during the minority of young Pomar, the heir apparent to the throne, has recently married, contrary to the wishes of many of her subjects, particularly those who inhabit the south side of the island—and they are the stronger party, and insist upon the Queen's abdication, or a dissolution of the marriage. But as her majesty does not think proper to comply with either of these demands, in which refusal she will be supported by this district, and most of the enlightened men, a recourse to arms will be the probable result—and, if ever resorted to, it is not easy to say what will be the consequence. A general council of all the chiefs and missionaries is to be held at the great council house, near this, in a few days, to discuss the merits of the royal matrimony, at which the question of peace or war will be determined. The missionaries have packed up their moveable effects, and some have embarked their most valuable things, ready to decamp upon the first commencement of hostilities.

AMERICAN BIBLE SOCIETY.

The Managers of the American Bible Society have lately thought it their duty to make an extra effort to raise funds for paying off the balance of the debt incurred in the erection of the society's spacious and commodious building, in Nassau-street. The magnitude of the operations of the Society was such as to render the erection of this building indispensable to the advantageous prosecution of its business. The whole cost of it was 18,000 dollars, one half of which was raised by subscription, principally in this city, about the time the undertaking was commenced; and the Managers are very solicitous to have the remaining half of the debt extinguished. For this purpose, says the Daily Advertiser, the Managers invited a number of our respectable citizens to meet them a short time since, when they laid the subject before them for their consideration and advice. In doing this, they accompanied the statement with a view of what had been done by the inhabitants of this city, for the Society, since its establishment.—The facts disclosed were such as to surprise the persons present. It appeared, that in the ten years of the Society's existence, only five ministers and thirty laymen, within the city, had been made Directors for life, by the payment of $150—thirty-five ministers and 136 laymen Members for life, by the payment of $30, and of annual subscribers only 135, by paying three dollars a year! It also appeared, that the New York Auxiliary Society had contributed less in donations than many other similar societies in other places, vastly less populous and wealthy. That of Charleston, South Carolina, has contributed three-fold more than the New York Auxiliary.—The impression made upon the audience by this disclosure, was deep and abiding. Rising of FOUR THOUSAND DOLLARS were subscribed on the spot; and a highly respectable committee were appointed to adopt measures for raising the sum still necessary for the extinguishment of the debt." We hope the Committee will meet with success corresponding with the magnitude and importance of the object.—*N. Y. Com. Adv.*

ON THE CHARACTER AND WRITINGS OF ST. JOHN THE EVANGELIST.

That which principally attracts our notice in the writings of St. John, and in his conduct, is a simplicity and singleness of heart, a fervent piety, an unbounded benevolence, an unaffected modesty, humility, meekness, and gentleness of disposition. These are evidently the great characteristic virtues, that took the lead in his soul, and break forth in every page of his Gospel and his Epistles.

St. John's affection for his departed master and friend, did not terminate with his life. It was continued after his crucifixion, to his memory, his character, and his religion. After a long life spent in teaching and suffering for Christianity, St. John concluded it with a work of infinite utility, the revisal of the three Gospels already written by other disciples of Jesus Christ, and the addition of his own, to supply what had been omitted.

With this view principally he gives us several of our Saviour's discourses with his disciples, which are no where else to be met with; and it is very observable that these, as well as the many other occurrences of his life, which he introduces as supplemental to the other evangelists, are such as set his beloved master in the most amiable point of view. Of this kind are our Saviour's discourse with the woman of Samaria; the cure of the infirm man at the pool of Bethesda; the description of the good Shepherd and his sheep; the affecting history of Lazarus; the condescending and expressive act of washing his disciples' feet; his inimitably tender and consolatory discourse to them just before his suffering; his most admirable prayer on the same occasion, and his pathetic recommendation of his people to St. Peter after his resurrection. These passages are to be found only in St. John's Gospel, and whoever reads them with attention will discover in them plain indications of a Heaven-directed hand.

Our Saviour has assured us, that he will consider every real Christian as united to him by closer ties than even those of friendship. This assurance is given us in one of those noble strains of eloquence, which are so common in the sacred writings. Our Lord, being told that his mother and his brethren stood without, desiring to speak with him, stretched forth his hand towards his disciples, and said "Behold my mother and my brethren! For whosoever shall do the will of my Father, which is in heaven, the same is my brother, my sister, and my mother."—*Pulpit.*

WHY DO YOU SWEAR?

What inducement has the Swearer to take the name of God in vain?

The liar pleads as a motive and inducement, the advancement of his temporal interest.

The Seducer pleads as a motive and excuse, the force of his passions: the Robber pleads as a motive and excuse for rifling the traveller of his purse, that his family are in deep distress for the want of the necessaries of life.

The Murderer pleads the violence of temper as an excuse for the perpetration of crime.

But none of these motives or excuses can be urged by the Swearer. He not only sins without a motive or inducement, but against the strongest motives or inducements. For by swearing, a man does not strengthen our confidence in his word, but weakens it: I always doubt a man's word when he begins to swear, and by the time he has testified to it by a succession of oaths, I am persuaded that the man has been swearing to a lie: nor have I often been mistaken in this judgment. Neither *by swearing* does he prove himself to be a gentleman, for all men join in the decision that it is an ungentlemanly practice. *Why, then, do you swear?* Can you answer the question? Do you think it impertinent, and therefore resolve to throw this paper away, and banish it from your mind? But what will you do when the Judge, at the last day, shall challenge a justifying reason for violating his command, and treating lightly his holy name? Will you then banish it from your mind? And what if you cannot? Will you then call upon the rocks and the mountains to fall upon you, that they may hide you from the power of your judge? And what if the mountains will not obey you, for it were the part of a wise man to prepare against contingency? What will be your next resort? Will you brace your every nerve, and resolutely meet the eye of your Judge, and dare to despise his authority? But what if, just then, it should be sounded through the judgment hall—"This man often prayed for the damnation of his soul, and now his prayer is answered: bind him, therefore, hand and foot, and cast him into outer darkness, where is weeping and gnashing of teeth." Ah, then, through eternity you will bitterly curse your folly! Come, then, while it is a day of mercy, and repent your transgression, lest "iniquity should prove your ruin."

ON UNION WITH CHRIST.

Christ is to us,
Our Lord, 1 Cor. i. 2.
Our Friend, John xv. 14, 15.
Our Flesh and Blood, Eph. v. 30.
Our Brother, Matth. xii. 50.
Our Father, Isa. lxiii. 16.
Our Husband, Isa. liv. 5.
We are to him,
His Servants, Rom. vi. 22.
His Friends, John xv. 14, 15.
His Kinsmen, Mark iii. 35.
His Brethren, Heb. ii. 11.
His Sons, Rom. viii. 14.
His Spouse, }
His Sister, } Cant. iv. 9, 10.
We are both,
One Vine, John xv. 1—5.
One Seed, Gal. iii. 16.
One Temple, Eph. ii. 21.
One Body, Rom. xii. v.
One Spirit, 1 Cor. vi. 17.
One in Christ, 1 Cor. xii. 12—27.

ON DOING GOOD.

Doing good is the most excellent means of getting good. There is no mistake greater than to suppose that we are sent into the world only to attend, however industriously, to our own personal, or even family interests. Love to our neighbour demands our active exertion in his behalf; and we are all required, more or less, "to go and work in the vineyard." We have all a talent entrusted to us; and what shall we say, when our Lord comes, if we have not improved it? Did you never remark, in reading the 16th chapter of the Epistle to the Romans, how St. Paul in his salutations, particularizes those who were most zealously engaged in good works:—"Phebe, a servant of the church, and a succourer of many; Priscilla and Aquila, his helpers in Christ; Mary, who bestowed much labour on them; Persis, who laboured much in the Lord;"—while he passes over with a slight remembrance, or notes with censure, others who "minded only their own things, and not the things that are Jesus Christ's." It must have been gratifying to have been thus distinguished by the Apostle; but O, how much more so to be approved by Him, who for our good requires these services from us, and to hear him say at last, "Well done good and faithful servant!"

TAYLOR.

HUMAN LIFE WITHOUT RELIGION IS VANITY.

Human life, considered apart from its connection with eternity, is vanity; a fleeting shadow, a fading flower, a vapour that endureth for a moment, and then vanisheth away. Man, regarded merely as the possessor of such a life, is vanity; a creature formed of the dust, and soon to return to dust again. All his pursuits, confined to the present state, are vanity, and will be found in the end, to be "vexation of spirit." If this lesson is not learned in this world, it will be learned in everlasting anguish in the next. Oh! if the soul, when trembling on the brink of eternity, can only look back with regret, and forward with doubt and despair,—what a state for an immortal creature,—to feel the torturing conviction, that he has been trifling all his days, and thrown away his life on vanity; and that it is too late to make provision for the world to come, which is just opening on him in all its darkness and terror. Oh! how dreadful to think, that he has finished and sealed the senseless bargain, of a happy eternity for mere bubbles; that he has bartered and ruined his soul, for the pleasures of sin, and the worthless trifles of a world that has passed away from him.

THE LORD'S DAY.

'Let the Lord's day,' says the excellent Bishop Porteus, 'be kept sacred by all ranks, from the highest to the lowest. Let it not be profaned by needless journeys, or by any thing which may prevent ourselves, our families, or domestics, from the exercise of religious duties. I do not mean, that to the rich or poor, it should be a day of gloom or of melancholy. On the contrary, it is a festival, a joyful festival; a day to which we ought always to look forward with delight, and enjoy with a thankful and grateful heart.

'Let it however, be remembered, that it is a day which God claims as his own; that he has stamped on it a peculiar mark of sanctity: and that it ought to be distinguished from every other day, in the first place, by resting from our usual occupations, and giving rest to our servants and our cattle; in the next, by attendance on the public worship of God; and in the remaining intervals, by the calm and silent pleasures of retirement, of recollection, of devout meditation, of secret prayer; yet mingled discreetly with friendly converse, and with decent cheerfulness throughout the whole.

'It was, to draw off our attention from the common follies and vanities of the week, and to give the soul a little pause, a little respite, a little breathing from the incessant pursuit of business and of pleasure, that this holy festival was instituted. And if we cannot give up these things for a single day, if we cannot make this small sacrifice to Him, from whom we derive our very existence, it is high time for us to look to our hearts, and to consider very seriously, whether such a disposition and temper of mind as this will ever fit us for the kingdom of Heaven.'

COLONIZATION SOCIETY.

The design of this Institution seems to be gaining, rapidly and extensively, the favourable opinion of our countrymen: an act making an annual appropriation of one thousand dollars to aid the Society has, we have seen, passed both Houses of the Legislature of Maryland. In the Senate of Pennsylvania, on Friday week, a bill was reported making an appropriation of two thousand dollars for the same purpose, but we are not yet informed of its fate. A public meeting has lately been called in Lexington, Kentucky, to organize a society, auxiliary to the parent Institution. We have observed, also, with pleasure, an account of the annual meeting of the Berkeley County Auxiliary Colonization Society, held at Martinsburg, Va. on the 22d February, at which Dr. Thomas Davis delivered a very able and interesting address. There is reason to hope that the great and benevolent cause of this Society will shortly receive the countenance of the whole American people, in their individual capacities, at least. What sanction it may be expedient for the Society to ask of the Government of the United States, or for the Government to give, is a separate question, upon which public opinion is likely to be more divided, and respecting which, we believe, even the patrons of the Colony are not of unanimous opinion.—*Nat. Intel.*

The following is a circular, which, we presume, is meant to be addressed to the clergy in the United States.

WASHINGTON, 14*th March*, 1827.

Reverend and Dear Sir: Urged by the most powerful considerations, the President and Board of Managers of the American Colonization Society respectfully solicit your friendly exertions in aid of the great enterprise in which they are embarked. Obliged to depend, at present, upon the charities of their countrymen, they cannot but hope, that you will be pleased to bring the claims of their cause before your congregations on the Sabbath which shall immediately precede or succeed the Anniversary of the National Independence, and invite contributions for its benefit. As the society will make application to Congress, at its next session, the managers transmit, herewith, the form of a memorial, which they perceive has been already circulated to some extent by the friends of the Society, to which should it meet your approbation, they would earnestly request you to obtain the signatures of those who may regard the object of the Society as one of National interest, and that you would transmit it to the Speaker of the House of Representatives.

BUSH. WASHINGTON, *President.*
R. R. GURLEY, *Secretary.*

To the Honourable the Senate and House of Representatives of the United States in Congress assembled.

The prayer of your memorialists respectfully represents, that among the free people of Colour, residing in different sections of the country, there are many individuals earnestly desirous of removing to some part of the world where they may form a separate and independent community, and that there can be very little doubt, but that, by suitable encouragement to emigration, a similar disposition might be created in the greater part if not the whole, of that class of coloured people already free.

Your memorialists have also reason to believe, that there are many of their fellow citizens in the South and West, possessed, by inheritance, of large numbers of slaves, to whom they would very readily extend the blessings of freedom, if they could do so without entailing on their country the evils inseparable from a free coloured population, and on their slaves themselves, the dangerous consequences of freedom, unconnected with sufficient inducements and sufficient means for its proper and wholesome enjoyment.

With a view, therefore, as well as to encourage the emigration of free People of Colour, as to afford the necessary facilities for the general removal of slavery from amongst those desirous of ridding themselves of its evils, your memorialists beg leave respectfully to suggest to your honourable body, the propriety of providing, on the Coast of Africa, a suitable asylum for the reception of such free People of Colour, as may think proper to emigrate, and of such slaves as the humanity of individuals may induce them to liberate, and the laws of the different states may permit to emigrate.

And in connexion with this measure, your memorialists would further suggest the importance of setting apart from the annual revenue of the Government, a suitable fund for furnishing the means of transportation to such free People of Colour as may be desirous of emigrating to the Coast of Africa.

In bringing this subject to the consideration of your honourable body, your memorialists deem it unnecessary to enter into the various and delicate considerations, rendering the removal of both descriptions of population in question, desirable. The evils inseparable from them, are too obvious to require elucidation. They are too great to be reached by any means within the power either of individuals, or of the States. And their extension, in a greater or less degree, to every section of the country, designates them as objects peculiarly worthy of national consideration.

To you, then, as guardians of the National weal, the subject is most respectfully submitted, in the earnest hope, that, as there is none other, involving such deep and extensive interests, it may command your early and untiring consideration; and that the result of your labours may be, to lay the foundation for the gradual and voluntary removal of the greatest evil, both moral and political, with which the wisdom of Providence has seen proper to afflict our country.

PIOUS MEDITATIONS.

SELECT PASSAGES.

From the Sermons and Conversations of a Clergyman, adapted to every day in the year.

APRIL 8th. The first Adam, by his disobedience, closed the door of heaven against himself and all his posterity; but the second Adam, the Lord from heaven, by his obedience unto death, has opened the kingdom of heaven to all believers, and says, "I am the door, by me if any man enter in, he shall be saved."

APRIL 9th. By the light of nature, God is above us; by the light of the law, God is against us; by the light of the Gospel, God is with us,—Immanuel.

APRIL 10th. The whole of real religion may be summed up in the three following remarks: 1st. Christ took our sins, that we might possess his righteousness; 2d. he took our flesh, that we might have his spirit; 3d. he came from heaven to earth, that we might go from earth to heaven.

APRIL 11th. In reading of the humiliation of the Saviour, we should always mark the rays of Divinity which accompanied it; when at the lowest ebb, as it regards his manhood, then the beams of his eternal Majesty shine most resplendent,—as was the case when he said to the thief on the cross, "This day shalt thou be with me in Paradise!"

APRIL 12th. Jesus is the Prince of Peace; by his birth he proclaims it, by his life he preached it, by taking our nature and dying he made it, at his death he bequeathed it, by his Spirit he imparts it, and, at his second coming, it shall be fully and eternally enjoyed.

APRIL 13th. The death of Christ magnifies the perfections of God, it cancels the guilt of man, it sanctifies the trials of time, it gives peace to the mind, it constrains to newness of life, and it brings man to glory. We must glory only in the cross of Christ.

APRIL 14th. To be dead to sin, we should leave the grave-clothes of our natural corruption in Christ's grave, and rise, clothed in his righteousness, to newness of life.

Philadelphia Recorder.

PHILADELPHIA:
SATURDAY MORNING, APRIL 7, 1827.

Revival of Religion in Boston.—There has been for some time past, and is at present, a very interesting state of things in Boston, on the subject of religion. The Lord seems especially gracious in the outpouring of his Spirit on this high ground of philosophic religion. Unitarianism, so called, will soon be found on the decline, for it is one of those things which cannot endure the atmosphere of a revival; there is something too bracing for it. A brief statement appears in the New York Observer of Saturday last, which states the aggregate number of admissions to the communion 303; and taking the lowest number of those who give evidence of conversion, but not yet admitted to communion, 345, and 77 examined for admission, it makes a total of 725 conversions. We would apprehend from a slight notice which is incidentally given, that one of our *Episcopal Churches* at least, has some small portion of the abundant blessing. The following is the notice to which we allude:—

"The Episcopal Congregation worshipping in St. Paul's Church, have recently established a Lecture on Tuesday evening, in a hall prepared for the purpose, which is attended by large numbers."

This is truly gratifying. May the Lord be with them, and give them the spirit of grace and supplication; and may many be added unto the church of such as shall be saved.

From the same paper we derive the following gratifying intelligence:—

"We were informed a few weeks since, by a gentleman from Boston, of the contemplated erection of another Congregational church in that city the ensuing season, for the worship of the one JEHOVAH, Father, Son and Holy Spirit. From the subjoined letter, with which he has obligingly favoured us, it will be seen, that measures have been adopted for the erection of *two* such churches, instead of one.

Boston, March 22, 1827.

DEAR SIR,—I have the pleasure to inform you, that a united meeting of the five orthodox Congregational churches was held last evening in Hanover Vestry, to consult on the expediency of erecting additional churches. It was the most encouraging and animating meeting that I ever attended. After the subject had been sufficiently discussed, it was *resolved unanimously*, to attempt the erection of *two* new churches the ensuing season,—one at the north end of the city, and the other at the south. Although several of our prominent givers were not present, $20,000 were subscribed on the spot. The two churches, it is calculated, will cost about $30,000 each. I have no doubt that they will both be built forthwith. *I do hope that the full and overflowing churches of New York will engage in the same delightful work.*—The revival continues to be very encouraging.

"Should this noble resolution be carried into effect, as with the blessing of God it will, there will have been *four orthodox* Congregational churches, and one Baptist church erected in Boston within the space of two years!"

To those of our readers who know that Boston has been the *triumphing* place of Unitarianism, the *Samaria* of christianity, this will be gratifying intelligence. We wish we could see *Episcopalians* as zealous as the orthodox of other persuasions, and there is not one of our cities, in which more Episcopal congregations could not be gathered, if there were those who could consecrate their money to the Lord in the attempt to build him some houses, that he might place his name there.

Kenyon College.—We are gratified to find that wherever Bishop CHASE goes, the subject of Kenyon College excites a favourable state of feeling. We have not had any communication from the Bishop since his arrival in Boston, but we see both from the "Recorder and Telegraph," and "Zion's Herald," that his mission seems to be favourably entertained. The first named of these papers says in relation to this subject:—

"We have frequently had occasion to speak of a College in Ohio, under the direction of Episcopalians, which bears the name of Lord Kenyon in England. We have informed our readers of the success of Bishop Chase, who has been for some time soliciting aid to its funds in Philadelphia and New York. We are informed that the Bishop is now in this city, engaged in the promotion of the same cause. We cheerfully take the opportunity to direct the minds of our readers in this place to the object, as one of great importance, and to express our ardent wishes for its success."

And what is still more gratifying, we have reason to believe that even those of other denominations in Boston will, as elsewhere, give liberally towards this most important object. The "Recorder and Telegraph," concludes a short article in the following terms:—

"There are many Christians in Boston, not of the Episcopal church, who will wish prosperity to Kenyon College with all their heart. *They are Christians too, who are not in the habit of saying, Go in peace, when they give not that which is needful.* But the calls for their aid are constant and increasing. We hope, therefore, that the wealth of the Episcopal church, some of which is lodged in this city, will be freely imparted to an institution which is peculiarly their own; and that there will be no occasion for the Bishop's extending his applications farther. *We* do not wish to say, that it would be a 'disgrace' to that church, should his efforts among them fail; but we may be permitted to remark, that their riches are the Lord's, and they are his stewards."

From "Zion's Herald," a paper ably conducted, and under the control of the Methodist Conference, we make a still larger extract. "The site of this College," says the Herald, "is said to be beautifully located in the state of Ohio, and bears the name of lord Kenyon, one of the principal contributors to its funds in England. Bishop Chase, of the Protestant Episcopal Church, first went to England to solicit funds for this seminary; where, at the very outset of his application for assistance, reports unfavourable to his character and designs were circulated, and the hand of benevolence was closed against him. Yet the venerable bishop put his trust in God, and despaired not of success in an undertaking which he had commenced in faith to promote the glory of God, by supplying the Western Church with the ministers of the word. Some very singular and unforeseen circumstances transpired to change public opinion respecting the bishop, and he soon received abundant kindness where he had, at first, been coldly repulsed. Thirty thousand dollars were contributed in England towards the permanent fund, and the bishop is now soliciting the American Episcopal Church for aid in erecting the college edifice.

"He has just arrived in Boston, and has the good wishes, at least, of all who love learning and religion. It cannot be expected that members of the Methodist Episcopal Church will come forward as a body to forward this design; for they have much to do; their plans are large and commanding, and widen as population stretches westward, demanding all their energies and means. Their co-operation with their Protestant Episcopal brethren—brethren in many interesting relations, however pleasant it might be, will not be needed. The sum contemplated for the erection of the college buildings is ten thousand dollars—much of which has been contributed southward. *We think that he need not travel farther eastward for the remainder.*"

This last sentence is particularly gratifying; and the whole course of the business, both in England and America, shows, we think, conclusively, that a straight forward and conscientious course, will at last be sure, if not to silence, yet to overpower opposition by its moral weight. No one can doubt but that God has taken this matter of Kenyon College into his hand, for its whole success has been eminently providential. We have received accounts of some further contributions southward and in this state, but we shall reserve them till we can give a more full acknowledgment.

Real Catholic Emancipation.—We have ever been of the opinion that no restraints of law should ever be put on the exercise of conscience in matters of religion, but that every man should have liberty to worship God in the way which he pleases; and that no disabilities should rest upon him for the exercise of his religious opinions. The question of Catholic emancipation however, as it regards its connection with the policy of England, is a matter which does not concern us here. But there is a kind of emancipation of the human mind in which we are deeply interested, and whoever will take the trouble to read the article under the head of "Irish Missions," will not be at any loss to understand our meaning. It is a saying of our Saviour

"If the Son make you free, ye shall be free indeed." The Bible cause is, under the special providence of God, working wonders in Ireland, and its advocates have resorted to the method of public discussion as the only way to have the subject brought before the public. In consequence of the numerous secessions from the Roman Catholic faith, several Roman Catholic prelates met in Cavan to investigate the subject, and were obliged to resort to the miserable expedient of charging bribery upon the Protestants, a method of apology frequently made for defeat. While assembled in Cavan, the following letter was addressed to the Rev. Dr. Curtis and the Catholic Prelates, by the Protestant Clergy and Laity.

Cavan, Dec. 14, 1826.

Most Rev. Sir,

The object of your visit to Cavan, connected as it is reported, to be with the recent conversions from the Roman Catholic to the Protestant faith: which have taken place in that town and neighbourhood, will, we trust, be considered a sufficient apology for the present communication.

If we are correct in the assumption, that enquiry either of a public or private nature, is about to be instituted into the subject, we have no hesitation in stating it as our conviction, that the causes of the separation will be found in the differences which exist between the doctrines and practices of the Roman Catholic and Protestant Churches.

With this impression upon our minds, we consider it due to the motives of the Conformists, as well as the cause with which they have voluntary chosen to identify themselves, to request that yourself, and those members of the Roman Catholic Hierarchy, by whom you are accompanied, would consent to a public discussion on the subject. If truth be the object of that system, which it is the office of the Roman Catholic Church to administer and conserve in this country, she has nothing to apprehend from the effects of popular discussion, while the members of her communion, residing in Cavan and its neighbourhood, would be afforded the best opportunity of contrasting the reasons and arguments advanced in support of their faith, with those which are now so generally alleged in behalf of the opposite belief.

This invitation, Sir, we can assure you, is not put forward by us in a spirit of polemical bravado: on the contrary, it is respectfully submitted as a public justification of the principles and motives by which we have been actuated in the duty of attempting to inculcate upon Roman Catholics, the principles of what we consider a purer faith, and we have reason to know, that the opportunity which we request, is not less anxiously desired by Roman Catholics themselves.

Should this invitation be accepted by yourself, and the other prelates, by whom you are accompanied on this visit, or by delegated representatives on your behalf, we would suggest that three of the undersigned, with an equal number of gentlemen appointed by yourselves, should immediately proceed to the arrangement of preliminary measures for the discussion.

We have the honour to be,
Most Rev. Sir,
Your very obedient humble servants,
(Signed,) *A. M'Creight. R. T. P. Pope. J. E. Gordon. G. Spaight. J. Collins.*

To the Most Rev. Dr. Curtis, etc. etc.

P. S.—It is respectfully requested, that an answer be forwarded to the Rev. Mr. Spaight.

It is necessary to add, that the Gentlemen who signed the foregoing invitation, after having waited a sufficient time to receive an answer, deputed the Rev. G. Spaight, and the Rev. Horatio Montagu, to enquire whether any answer would be returned. These gentlemen waited on Dr. Curtis at his Inn, and sent their compliments by the waiter, to know whether a reply to the invitation would be sent.—The waiter brought back word to them, "That Dr. Curtis did not consider any reply necessary, and that none would be given." This answer coming through a servant, not appearing sufficiently authentic, Mr. Spaight and Mr. Montagu, waited on the Rev. P. Reilly, P. P. of Cavan, and Vicar General of the diocese, and personally enquired of him, whether the foregoing answer, as reported by the servant, was correct: he replied, "That it was perfectly correct, and that no answer would be given."

In remarking on this letter, the Editor of the Church Register observes—

"This kind of challenge seems to us to be rather indecorous for ministers of the gospel, but it should be remembered, that such meetings as that invited in this letter, have been not uncommon in Ireland of late years. They commenced on the part of some Roman Catholic priests, at the time of a Bible Society meeting at Carlow, and have been repeated in several instances. We observe that it was contemplated to have a meeting of this description at Derry, on the 9th of January last, which had been challenged by the Roman Catholic clergy, but their bishop had forbidden his clergy to attend, though he expressed himself willing to allow them to carry on the controversy by writing."

Episcopal Watchman.—We have just received the first two numbers of a new paper with the above title. The "Gospel Advocate," formerly published in Boston, and the "Churchman's Magazine," formerly published in Middletown, have been discontinued, and the "Episcopal Watchman" has risen up in their place. The editorial charge of the paper is committed to a clergyman of the Episcopal church; and the paper is to be under the superintendence of the bishop of the Diocese of Connecticut, aided by such of his presbyters as he may find it convenient to consult. The ground which the Episcopal Watchman intends to take, is what has usually been denominated *High Church,* and is very strongly expressed in the following extract from the prospectus:—

Taught by the word of God, thus to look to *Jesus Christ* as the *Author,* and, by the "preventing" and assisting graces of his Holy Spirit, the *Finisher of our faith,* we also learn, from the same inspired source, to recognize in that *Church which he purchased with his blood,* the only authoritative channel of his saving graces, the one, sufficient fold of covenanted salvation. Unfashionable, and perhaps inexpedient, as it may be deemed, to speak thus plainly on a subject, so much, and so warmly, controverted, we venture to express our conviction that the Church in which we worship,—ours, as the rich inheritance of our fathers, ours, by the obligations and privileges of our infancy, ours, by the deliberate and unwavering preference of our manhood,—is, whatever others may be, a sound member of that holy Catholic Church of which Jesus Christ is the head, and from whom, *all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God.* The elucidation and defence, therefore, of the doctrines, discipline and worship of the Protestant Episcopal Church,—its divinely instituted ministry, existing from the apostle's time in three orders, with the power of ordination exclusively in the first; its blessed sacraments opening the kingdom of heaven, and conveying the means of grace, to the devout and faithful recipient: its primitive and apostolical rites and usages: its liturgy, simple, comprehensive, fervent, and almost inspired: and its government, (at least as it is constituted in this country,) judicious, wholesome, and equitable: will be, as in our judgment the Scriptural and most efficient mode of promoting the salvation of souls, the subject of our constant efforts. We are well aware that against the expression of such sentiments as these, the charge of illiberality and bigotry is habitually advanced: and that the plain and candid utterance of our deliberate and conscientious belief on this important subject, will, by some, be construed as a condemnation of the equally deliberate and conscientious belief of others. In regard to the former, we content ourselves with the consolation, that railing is not always argument. In reply to the latter, we ask, is truth never to be advanced, lest its adversaries should be shown to be in error? To a sentiment, so unworthy of that *liberty, with which Christ has made us free,* we never can subscribe. To follow truth, whithersoever it may lead us, shall be our aim and effort: and, so long as we refrain from *judging another man's servant,* knowing that *to his own master,* as we to ours, *he must stand or fall:* so long as we content ourselves with *giving, with meekness and fear, the reason of the hope that is in us:* impeaching no man's motives: calling in question no man's sincerity: reviling no man: condemning no man: who shall lay at our door the breach of Christian charity? who shall accuse us of doing injustice to *our brother, for whom Christ died?*

However we may differ from the Episcopal Watchman in the length to which some of its principles are here carried, we rejoice in its establishment; and if it shall be conducted in the "meekness and fear" expressed in the close of the extract, we will wish it "God speed." If it sounds the alarm on the walls of Zion, and taking the word from God's mouth, says to the wicked, "O wicked man thou shalt surely die," may it be abundantly blessed in the Lord's hand to promote as well the interests of our own Zion as the salvation of souls. We love to see the multiplication of the means of intelligence; for where "many run too and fro, knowledge will be increased."

Conversations on the Bible.—This valuable and interesting work by a Lady of Philadelphia, is about to pass to a third edition here. It has also gone through two in England. The present edition improved and much enlarged, will be published by Harrison Hall, in one volume, 12mo. at 75 cents to subscribers. In the circular which has just reached us, the publisher says:—

"In order to promote its circulation among those who are unable to purchase it, the proprietor will place in the hands of the clergyman of any congregation, or the directors of any Sunday school, in which one hundred subscribers may be obtained, twenty-five copies for gratuitous distribution; and in the same proportion for a greater or lesser number."

We think the volume well calculated for schools and Bible classes of the young.

Passion Week.—The concluding week of the Season of Lent, called "Passion Week," in consequence of the commemoration of the sufferings of our blessed Lord and Saviour Jesus Christ, who made on the cross, "by the one oblation of himself once offered—a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," is generally, by Episcopalians, devoted in a peculiar manner to the exercises of devotion. The services appropriate to that week, are all of the most serious and affecting character, and are well calculated to impress on the mind the truth that He who agonized in the garden, and bled upon the cross, "was wounded for our transgressions, and bruised for our iniquities, that the chastisement of our peace was upon him, and that by his stripes we are healed." We presume that most of the Episcopal churches will be open for divine service every day next week.

Scripture Reading.—The following we would recommend as an order of reading the Scriptures during the ensuing week. It is principally collected from the late celebrated work of Townsend. It is an effort to bring, as far as possible, to the days of Passion week, the events of our Saviour's life, as they occurred on the few days previous to his crucifixion.

Transactions of Monday—

Christ entering Jerusalem, again curses the barren fig tree—he again casts the buyers and sellers out of the temple—the scribes and chief priests seek to destroy him—he retires in the evening from the city.

Matthew	21st chap.	18th and 19th verses.
Mark	11th "	12th to 19th verse.
Luke	19th "	47th and 48th verses.

Transactions of Tuesday—

The fig tree is now withered—Christ answers the chief priests who enquire by what authority he acted—delivers the parables of the vineyard and the marriage feast—he replies to the Herodians, the Sadducees, and the Pharisees—and enquires of the Pharisees concerning the Messiah—and severely reproves them—he applauds the liberality of the poor widow—foretells the destruction of Jerusalem, the end of the Jewish dispensation and of the world—compares the suddenness of his second advent to the coming of the deluge—speaks the parable of the wise and foolish virgins—of the servants and the talents—declares the proceedings of the day of judgment, and retires from the city to the Mount of Olives.

Matthew	21st chap.	20th verse to end.
Matthew	22d "	the whole.
Matthew	23d "	the whole.
Matthew	24th "	the whole.
Matthew	25th "	the whole.
Mark	11th "	20th verse to end.
Mark	12th "	the whole.
Mark	13th "	the whole.
Luke	20th "	the whole.
Luke	21st "	the whole.

Transactions of Wednesday, being the second day before the crucifixion—

Christ foretells his approaching death—the rulers consult how they may take him—and Judas agrees with the chief priests to betray him.

Matthew	26th chap.	1st to 16th verse.
Mark	14th "	1st to 11th verse.
Luke	22d "	1st to 6th verse.

Transactions of Thursday, being the day before the crucifixion—

Christ directs two of his disciples to prepare the Passover—he partakes of his last supper—he again reproves the ambition of his disciples—he speaks of his betrayer—Judas goes out to betray Christ, who then predicts the denial of Peter and the danger of the rest of the apostles—he institutes his Holy Supper—he exhorts the apostles and consoles them on his approaching death—he goes with his disciples to the Mount of Olives—he there declares himself to be the true vine—exhorts his apostles to mutual love—exhorts them to prepare for persecution—promises the Holy Spirit—intercedes for all his followers—goes into the garden of Gethsemane and experiences his agony—is apprehended—taken to Annas and Caiphas—is examined and condemned in the house of the high priest—at 12 o'clock is struck and insulted by the soldiers and twice denied by Peter.

Matthew	26th chap.	17th to 72d verse.
Mark	14th "	12th to 69th verse.
Luke	20th "	24th to 38th verse.
Luke	22d "	7th to 58th verse.
John	13th "	the whole.
John	14th "	the whole.
John	15th "	the whole.
John	16th "	the whole.
John	17th "	the whole.
John	18th "	1st to 27th verse.

Transactions of Friday, being the day of the crucifixion—

About three o'clock in the morning, Peter a third time denies Christ in the room where Christ was waiting among the soldiers till the dawn of day—Christ is taken before the Sanhedrim and condemned—Judas declares his innocence—Christ is accused before Pilate and by him declared to be innocent—is sent by Pilate to Herod—is brought back again to Pilate, who again declares him innocent, and endeavours to persuade the people to ask Barrabbas—Pilate three times endeavours to release Christ—the Jews imprecate the punishment of his death on themselves—Pilate releases Barrabbas and delivers Christ to be crucified—he is led from the judgment hall of Pilate to Calvary and is nailed to the cross—prays for his murderers—the soldiers divide and cast lots for his raiment—he is reviled by the ruler, soldiers, passengers, chief priests and malefactors—when dying as a man he asserts his Divinity in his answer to the penitent thief—commends his mother to the care of John—and dies—a sacrifice for sin.

Matthew	26th chap.	26th verse to end.
Matthew	27th "	the whole.
Mark	14th "	70th verse to end.
Mark	15th "	the whole.
Luke	22d "	59th verse to end.
Luke	23d "	the whole.
John	18th "	28th verse to end.
John	19th "	the whole.

An attempt has been made to preserve the order in which the events occurred; and if our readers will but commence with the transactions of Monday, and read the mere headings regularly through, they will find a tolerably well digested summary of the principal events for the few last days of the life of our Lord. We would recommend the reading of the chapters mentioned on the day to which they are affixed. They will be calculated to humble and to solemnize the mind, and together with the passages from the Old Testament which are selected as lessons, they give a complete account of the design and end of the sacrifice of Christ. With reading let prayer be mingled, that God may give them his grace to enable them to realise their condition as sinners, and to constrain them to flee for refuge to the hope set before them.

Female Bible Society of Philadelphia.—This important and very active Society held its Anniversary on the evening of Wednesday, March 28th, in the session room of the First Presbyterian church, Washington Square. The meeting was opened with prayer by the Rt. Rev. Bishop White, and the Report of the Society was read by the Rev. William C. Mead, Rector of Trinity church, Southwark. Addresses were made by the Rev. Mr. Merwin, of the Methodist, by Rev. Dr. Ely, and Rev. Mr. Kennedy, of the Presbyterian churches, and by the Editor of this paper. The report will, as usual, be published. The meeting was closed with prayer by the Rev. Mr. Eastburn, Pastor of the Mariner's church.

Bible Class Instruction.—We commence to-day the publication of a series of Questions on the Gospel according to St. Luke, arranged by the Rev. Mr. Boyd for his Bible Class. We are glad to avail ourselves of this opportunity, as we are persuaded of the good which may be done, by directing the attention of our readers to particular topics by means of appropriate questions. The publication of these questions will not only tend to show the different methods on which Bible Class instruction is conducted, and to facilitate the operations of Bible Classes, but they will afford to the general reader the means of becoming more and more intimately acquainted with the history, the precepts, and the doctrines of the Scriptures. As this course of Mr. Boyd's will embrace the whole of the Gospel according to St. Luke, we shall, besides going on with the regular lessons in succession, also publish the 1st, 2d, and 3d, set of questions, as our readers will perceive that we commence this week with the fourth lesson.

While on this subject, we will remark, that as soon as the present session of the Bible Class of St. Andrew's church is closed, we shall print an extra sheet of the Recorder, with the whole series, which will be sent to all the late subscribers, and those who are not subscribers, can have them on application at the office, at 6¼ cents for the sheet.

BIBLE CLASS.

ST. ANDREW'S CHURCH.—28th LESSON.

Wednesday, April 25th, at 12 o'clock, M.

Concluding Lecture of the present Session.

Questions appropriate to this lesson.

219. Give a general idea of the subjects treated of from the commencement of this session.
220. Have you individually profitted by the exercises and privileges of this session of the class now to close?

Arrangement of the Lecture.

Recapitulation—privileges enjoyed—responsibility—reasons for concluding at the present stage—concluding observations, and practical appeal.

* * *

SERMONS TO THE YOUNG.

St. Paul's Church, Sunday evening, April 8, at half past 7 o'clock.

Questions.

What was the origin of the human family?

What is the proof from Scripture that God made of one blood all nations of men?

What is the evidence from history?

What from tradition?

Is the oldest nation upon earth able with any show of probability to trace itself farther back than the period of the flood?

To what section of the earth do all nations trace their origin?

What does all nations having similar traditionary accounts of the creation, fall, deluge, and other important events, prove?

Arrangement.

Importance of the question, whether all nations have a common origin—infidel objections to the Scripture account—no nation able to trace itself farther back than the period of the deluge—no monuments of the past disprove the Mosaic account—traditions of all nations concerning the creation, fall, deluge, &c. similar—all nations point to the East as their cradle—Iran, the cradle of our race—its peculiarities—the various domestic animals, &c. there found—testimony of Lawrence—superstitions of all nations similar—Faber—sacrifice—names of nations—wretched state of the infidel.

* * *

ST. ANDREW'S CHURCH.

On Monday, Tuesday, and Thursday next, there will be Divine service in the Lecture room of this church, accompanied with a Lecture or Sermon appropriate to this solemn season. On Wednesday, after the morning prayer, the regular lecture to the Bible Class will be given. These services will commence at 11 o'clock A. M.

On Friday, being Good Friday, or the day on which is commemorated the crucifixion of our blessed Lord and Saviour Jesus Christ, there will be Divine service in the church, morning and afternoon, to commence at 10 o'clock in the morning, and at half past 3 in the afternoon.

On Saturday afternoon at half past 3 o'clock, there will be in the Lecture room a meeting of such of the Communicants as feel desirous of attending, for the purpose of prayer and exhortation.

ST. PAUL'S CHURCH.

As has hitherto been the case, this church will be open for Divine service, and a sermon every evening next week except Saturday; service to commence at half past 7 o'clock.—Also on Friday morning.

* * *

For the Philadelphia Recorder.

Mr. Editor,—I send you, for this week's paper, the series of questions which I have prepared for the fourth exercise of the Bible Class under my care. It is my wish, that the class, after this, may have the questions before them a week before the time of recitation. If you desire it, I will furnish the questions on the first, second and third chapters.

Yours, affectionately,
Geo. Boyd.

April 3, 1827.

BIBLE CLASS EXERCISE.

The 4th chapter of Luke—4th Lesson.

1st and 2d verses. What fact is here related?
Where was this wilderness?
For what purpose was the Saviour led into the wilderness?
By whom?
For what end was Christ tempted of the Devil?—Heb. 5, 18.
How long was our Lord tempted?—Mark 1, 13; Math 1, 4, 2.
What miracle is here related?
Did Christ intend in this instance to set us an example?
What practice among Christians derives its origin from the circumstance of our Lord's fasting 40 days?
3d and 4th verses. Who is the Devil?—Math. 25, 41; John 8, 44, 1 Pet. 5, 8; Luke 22, 31; Acts 26, 18.
What was the manner of the first temptation?
What was the nature of this temptation?
How did our Lord repel it?
What good example does he here set his people?
Ought not all Christians to make themselves well acquainted with the Scriptures?
How do you prove it from this passage?
9th—12th verses. Which was the second temptation? Math. 4, 5.
Did not the Devil know that Jesus was the son of God?
What was the nature of this temptation?
What practical lesson does it teach us?
How did our Lord answer the tempter?
When may we be said to tempt God?
5th—8th verses. What was the form of the third temptation?
What was the nature of this temptation?
How could the Devil show our Saviour all the kingdoms of the world?
Are the kingdoms of the world at the disposal of the Devil?
How did our Lord repel this temptation?
What does the name *Satan* signify?
What took place when the temptation was ended?—Math. 4, 11.
14th—15th verses. What facts are related in these verses?
What was the immediate occasion of our Lord's going into Galilee at this time?—Math. 4, 12.
Where did our Lord begin his public ministry?—Math. 4, 13.
What prophecy was thus fulfilled?—Isa. 9, 1, 2.
Upon what subject did Christ first preach?—Math. 4, 17.
What was the subject of Christ's first discourse at Nazareth?
What was the text from which he spake?—Isa. 61, 1.
What do you understand by the words "because he hath anointed me?" &c. See Heb. 1, 9; John 3, 34; 2 Kings 9, 6; Ps. 45, 7.
Who are meant "by the poor?" v, 18. 1 Cor. 1, 26, 27, 28.
Who by the "broken hearted"?—Math. 9, 12.
Who by "the captives, the blind and the bruised?"—Rev. 3, 18, 2 Tim. 2, 26.
20th—22d verses. How did our Lord apply the portions of Scripture which he had selected?
What effect had this sermon upon those that heard it?
23d—27th verses. What do we learn from the 23d and 24th verses?
What did our Saviour intend to teach by the two stories referred to?—1 Kings, 17. 9, and 2 Kings 5, 14.
28th—30th verses. What trait of character is here exhibited?
What circumstances aggravated the sin of the inhabitants of Nazareth?—Ch. 2, 52. See Acts 22, 21.
What miracle is here related?
31st—32d verses. Where did Christ go?
How did he employ himself there?
What duty is here recommended?
By example or precept?
What effect had his preaching here?—Math. 11, 23.
How do you understand the phrase "his word was with power?"
33d—37th verses. What doctrinal truth is taught in the 33d verse?
What opinion ought we to form of Dæmoniacal possessions?
Did the Devil know the character of Jesus of Nazareth?
Did he acknowledge his superior power?
For what did our Lord rebuke the Devil?
Did the Devil quit his possessions voluntarily?
What effect had it upon the people?
Did they yet believe in him as the Messiah?
38th—39th verses. Did any other persons live with Simon, at Capernaum?—Mark 1, 29.
What fact do we learn from the 38th verse respecting Simon Peter?
What miracle is here related?
What trait of character is illustrated?
40th—41st verses. On what day were these cures effected?—v. 16.
What is the cause of the diseases that are in the world?
What practical lesson may we learn from Christ's healing them?
What duty is taught in the 40th verse?
42d—44th verses. For what purpose did Christ go into a desert place?—Mark 1, 35
What duty is here taught us?—Math. 6. 6.
Why were the people so anxious that he should not depart from them?
What reason did our Lord give for going?
What was the great work in which Christ was engaged?

MISCELLANEOUS.

WORTHY OF IMITATION.

We are pleased at learning from the Treasurer of the General Missionary Society that the Rev. J. H. Hopkins, rector of Trinity church, Pittsburgh, has subscribed the very liberal sum of *two hundred* dollars, payable in four annual instalments, to the funds of the society. We could wish that such liberality as this, might be extensively imitated. It is also gratifying to us to add, that the Right Rev. Bishop Hobart, has been made a patron of the society, by the contribution of the sum of fifty dollars, by a few ladies of Trinity church, New York.—*Church Register.*

* * *

PREMIUM FOR A TRACT ON THE EVILS OF LOTTERIES.

A benevolent individual having confided to the charge on the publishing committee of the American Tract Society the sum of *Fifty Dollars* to be offered as a premium to the author of the best Tract on the *Evils of Lotteries,* notice is hereby given, that Tracts on the above subject will be received until the first day of October next. Authors will please address their Tracts to *Mr. William A. Hallock, Corresponding Secretary, at the American Tract Society's House* in this city, with a signature affixed, accompanied by a sealed envelope, containing the same signature, and the author's name, which will not be opened, except in the instance of the Tract to which the premium may be awarded.

By order of the Committee,
JAMES MILNOR, Chairman.

New York, March 26, 1827.

* * *

HOMAGE PAID BY PHILOSOPHY TO THEOLOGY.

From Dr. Chalmer's Speech before the General Assembly of the Church of Scotland, May 26, 1825.

In Lord Bacon's Treatise on the Advancement of Learning, Theology is treated as the very Queen of the Sciences, and all the others as but the handmaidens and tributaries at her feet. But the greatest homage that was ever rendered by the genius of man to the paramount dignity and importance of Theology, was that which was paid by Sir Isaac Newton. Oh, Sir, it is a proud thing for the science of our profession to contemplate that matchless genius,—sharing the labours of his free and unfettered intellect with her discoveries. He never, indeed, simultaneously partitioned his powers between two distinct subjects. There was no pluralism in his mind. But he successively turned that mind from the study of the Creator's high workmanship to the study of his word. He felt a kindred character in the two pursuits, but, he felt them to be alike arduous. It was a transfer that he made of his own intense and undivided faculties, when after having seen further into the secrets of nature than any that had gone before him, and listened with rapt abstraction to the godlike harmonies of the world, he turned his comprehensive mind to search the Holy word, and there also discerned the graces of a wisdom as divine, and was greeted with godlike harmonies as overwhelming and sublime. With the steadfastness of purpose which belonged to his philosophic genius, he alternately gave himself to the study of nature, and the study of revelation. He read the mazy face of Heaven, and thus evolved the system of his high Astronomy,—and then he turned him to contemplate the deep and mysterious pages of revelation, and found that the cycles of its prophecy asked for no less penetrating a research, for no less undivided an attention. And when pondering the discoveries that be unfolded, whether in the visions of the Revelation, or the oracles of Daniel, he was led up to the eminence, whence through the vista of many descending generations, the gifted seer discerned the face and aspect of modern Europe, he could not but feel the presence of the same presiding Divinity, in the heavens above him, and on the book before him, and perceive that the same wisdom which had appointed the periods of nature, had calculated and determined the higher cycles of a yet vaster economy. Sir, we cannot but lament the mischievous effect which a second-rate philosophy has produced in our own day, upon weak and inferior minds. But we feel it almost an honour to Theology that all the greatest of philosophic geniuses, all the homage, that Bacon, and Boyle, and Locke, have worshipped at her shrine.—But chief do we rejoice in the testimony rendered her by the throned prince of all the philosophers, in whom the gentleness and modesty of a childlike piety at once irradiated and softened the lustre of his genius, moulding him into the goodliest specimen of humanity which earth hath ever seen. Never did meekness and genius combine to realize upon the character of man so rare an union; so that while he stands forth to a wondering species upon the loftiest summits of intellectual elevation, he yet mingled so gently, so gracefully in ordinary life; that he was not more honoured for the surpassing lustre of his genius, than he was loved for the milder glories of his nature; and that while raised almost above his species in the grandeur of philosophy, he yet exhibited among men the all unpretending grace of a cottage patriarch.

POETRY.

TO THE MEMORY OF BISHOP HEBER.

Never before published in this country.

If it be sad to speak of Treasures gone,
Of sainted Genius, call'd too soon away,
Of Light, from this world taken while it shone,
Yet kindled onward to the perfect day—
How shall our grief, if mournful these things be,
Flow forth, O Guide and gifted Friend, for thee!

Hath not thy voice been here among us heard?
And that deep soul of gentleness and power,
Have we not felt its breath in ev'ry word,
Wont from thy lip, as Hermon's dew, to shower?
Yes! in our hearts thy fervent thoughts have burn'd—
Of heaven they were, and thither are return'd.

How shall we mourn thee?—With a lofty trust,
Our life's immortal birthright from above!
With a glad faith, whose eye, to track the just,
Through shades and mysteries, lifts a glance of love,
And yet can weep!—for Nature so deplores
The friend that leaves us, though for happier shores.

And one high tone of triumph o'er thy bier,
One strain of solemn rapture be allow'd—
Thou who, rejoicing in thy mid career,
Not to decay, but unto Death hast bow'd—
In those bright regions of the rising sun,
Where Vict'ry ne'er a crown like thine hath won.

Praise! for yet one more name, with power endow'd
To cheer and guide us, onward as we press;
Yet one more image, on the heart bestow'd,
To dwell there—beautiful in holiness!
Thine, Heber, thine! whose mem'ry from the dead
Shines as the star which to the Saviour led.

FELICIA HEMANS.

FROM THE

EVANGELICAL RAMBLER.

A SERIES OF TRACTS PUBLISHED IN LONDON.

VILLAGE CHARACTERS.

PART I.

TO MISS ROSCOE.

"*My Dear Friend*—I feel that I ought to apologise for my long silence, but my time has been so fully occupied in this lonely retreat from the great world, that I have not been able to reply to your last very kind epistle. You will smile, I have no doubt, by my reference to the full occupancy of my time, and sarcastically ask me, what I can find in the obscurity of my present abode to engross the whole of my attention? I have no objection to the question, and I will proceed to reply to it in due form. But you will permit me to inform you, in the first place, that we have just been favoured with a short visit from our mutual friend Mr. Lewellin. Yes, you must allow me to call him *my friend*, though I readily admit that *you* can present prior and stronger claims. He remained with us two days; and as the weather was very fine, we took

'Our walks abroad,'

not merely to gaze on the beautiful scenery of this romantic part of the country, but to visit some of the living temples, which the God of all grace has raised in our highly favoured village, and which he hath consecrated to his service. He left us about three weeks since for London, and informed us that he expects to spend the Christmas *with* you.

"I certainly think with you, that while an active life is productive of most good to our fellow creatures, that a retired life is most favourable for personal devotion; but is it not our duty to go where Providence leads the way? for

'Who so wise to choose our lot?'

Indeed, if he were to give me my choice, I would refer the decision to his unerring will; contented to pitch my tent where he commands the auspicious cloud to stop, and strike it when he bids it move.

"I can trace the footsteps of his kindness in leading me to this sequestered spot, where he has given me an opportunity of doing some good, and gaining more. Here I enjoy the honour of an active, and the pleasures of a contemplative life: not too much labour to oppress my spirits, nor too much leisure to deaden them, but a wise proportion; so that I can pass from the one to the other, without having to regret that I have not time enough for either. But, alas! my friend, how imperfect is my most active service! how defective my most spiritual! what cause for the lowest self-abasement do I discover in the deep recesses of my heart! The sentiments of *our* favourite poet are so congenial with my own, and the language in which he expresses them so very beautiful, that you will not condemn me for transcribing them, though they are already familiar to you.

'Since the dear hour that brought me to thy foot,
And cut up all my follies by the root,
I never trusted in an arm but thine,
Nor hoped, but in thy righteousness divine.
My prayers and alms, imperfect and defiled,
Were but the feeble efforts of a child;
Howe'er perform'd, it was their brightest part,
That they proceeded from a grateful heart.
Cleans'd in thine own all-purifying blood,
Forgive their evil, and accept their good.
I cast them at thy feet—my only plea
Is what it was—dependance upon thee;
While struggling in the vale of tears below,
That never fail'd, nor shall it fail me now.'

"You wish to know how we are going on; and I am happy to inform you, that since the prosecution, we have not been interrupted. Indeed, the gentlemen who instigated that disgraceful business are so much ashamed of their conduct, that they endeavour to throw all the odium of it on the agents who were employed; and this has so incensed them, that to be revenged, several of them regularly attend the Chapel, and assist in leading the psalmody of the congregation. Thus we see that the Lord maketh the wrath of man *to praise him*. Our minister grows in the esteem of the people; and though he does not rank with the most popular preachers of the day, yet in my opinion he is one of the most useful. He goes from house to house, like the apostles of our Lord, not to gain proselytes to swell the numbers of a sectarian party, but to win souls to Christ; and if you could witness the fervour of his spirit in the cause to which he is devoted, you would love him for his work's sake. In some subsequent epistle, I will give a more detailed account of the success of his labours; but now you must be satisfied with the sketch I have sent you of some of the leading characters of our village. You will probably smile at the term which I have employed; but why may not an obscure village have its leading men and its leading women, as well as the more splendid city? We cannot boast of mayors or aldermen, of counsellors or of orators; nor have we any groupes of fashionable dames or sprightly lasses, who alternately excite popular favour and popular odium, prolonging the angry debate or facetious story; but we have our gossips and our praters, our idlers and our tattlers, our wiseacres and our oracles, who keep the dull monotony of a village life from sinking into a quiescent state of mental sloth and inaction.

"Our village is delightfully situated on the top of a hill, which commands a very extensive prospect of the surrounding country, and like most others, its houses are built of wood and stone, with little gardens in front, and larger ones behind or on the side of them. It contains one street, if I may be allowed to give it such an honourable designation, through which the slow-paced wagon, and the rumbling cart, and the rattling coach, severally pass at different times, and through all the seasons of the year; and in which some of the more wealthy of the inhabitants reside. There is Farmer H———, who lives in the house in which his grandfather was born, and which is shaded by a large oak tree, that has outlived many generations, and is likely to outlive many more. He is upon the whole a very worthy man; though rather pedantic in his way. He received what he calls an *edecation* when he was young, his father having sent him for six months to a boarding school about twelve miles off, beside giving the old parish clerk two guineas to teach him the rule of addition and multiplication. He has served the office of overseer eleven times, which forms one of his chief tales in all companies: has been churchwarden six times. He goes to church with his comely dame every Sunday; repeats the responses in an audible voice; reclines his head on the top of his staff, while *appearing* to listen to the sermon; reads one chapter in the Old Testament and one in the New every Sunday afternoon; and then indulges himself with an extra glass and pipe with a few friends, either at his own house, or at the inn on the Green.—But he is, to quote his own language, a *mortal enemy* to the Methodists; and will not suffer any of his servants, if he knows it, to attend the Chapel. He says, that the old religion is the best; and he thinks that no one ought to be suffered to change it. As we are rather intimate, in consequence of a little act of kindness which I performed for a favourite niece who lives in the village. I called to see him in company with Mr. Lewellin, when the following conversation took place between them, which may afford you some amusement if not instruction.

"Mr. Lewellin. 'We have been, sir, taking a view of the fine scenery which surrounds your village, and I must confess that I was never more pleased. There is a good proportion of hill and dale; and the parish church, which raises its unobtrusive spire above the top of the plantation around it, is a most interesting object.'

"Farmer. 'Yes, sir, it looks very well. It stood by itself 'till I was appointed church-warden, fourteen years ago last Easter Monday; when I had the trees planted, which thrive very well. I have heard many gentlemen say, it is a very good improvement.'

"Mr. Lewellin. 'But the inside of the church is not so neat and clean as the outside is imposing.'

"Farmer. 'No, sir, it's sadly neglected now: but when I was warden it was one of the cleanest churches in our hamlet.'

"Mr. Lewellin. 'How often have you duty performed in it?'

"Farmer. 'Every Sunday: when I and my dame go as regularly as the doors are opened; except when it's very wet, and then I go alone.'

"Mr. Lewellin. 'As it is so small, I suppose it is usually crowded on the Sunday.'

"Farmer. 'Why no, sir, we are not much crowded: for the people go to the chapel that's built yonder on the green. People now-a-days a'n't satisfied with the good old religion of the church: they must have this new religion that's springing up all over the country.'

"Mr. Lewellin. 'Do you know what this new religion is is?'

"Farmer. 'No, sir, I'm satisfied with the religion my fathers had before me, and so I don't trouble my head about it: but I understand it makes people very wretched; for when they get it they are always talking about it, and wanting to proselyte other people. Now my religion never made me wretched, and I don't think it ever will.'

"Mr. Lewellin. 'But, Farmer, has your religion never produced in you repentance towards God?—and can you repent without feeling sorrow?—and can you feel sorrow without feeling some degree of distress of mind?'

"Farmer. 'Repentance! that's very proper when people sin; but I have never done any thing I am ashamed of. Why, sir, I have been overseer eleven times; and there's ne'er a pauper in the parish but will say that I always acted with the greatest charity. I go to Church—read my Bible—and pay every body their own; and I don't think God requires any thing more than this.'

"Mr. Lewellin. 'But, Farmer, don't you read in the Bible, that *except a man be born again, he cannot see the kingdom of God?*'

"Farmer. 'Why, yes, sir, I have often read that verse, and must say that it rather puzzles me at times. I don't know what our Saviour means.'

"Mr. Lewellin. 'Then that's a proof that you are not born again, for if you were, you *would* understand it. Have you never heard your minister explain the subject in any of his sermons?'

"Farmer. 'No, sir, our minister never preaches on these difficult subjects, though I must confess that I wish he would. I should like to know something about it, for if we can't get to heaven without being born again, 'tis time I looked about me, for I shall be sixty-eight next Lady-day; and that's a great age; though my father lived till he was four-score, and my grand-father was ninety when he died.'

"Mr. Lewellin. 'Yes, Farmer, it is time for you to look about you, for unless you are born again, our Saviour says very plainly, that you *cannot* enter into the kingdom of heaven. Now as your minister never explains that subject to you, take my advice and go where you can get it explained.'

"Farmer. 'But, sir, allow me to ask you one question. If we go to church, and pay every one their own, and are as good as we can be, do you not think we shall go to heaven when we die?'

"Mr. Lewellin. 'As you have asked me a question, you will allow me to ask you one.'

"Farmer. 'Yes, sir; twenty if you please.'

"Mr. Lewellin. 'Are you as good as you can be?'

"Farmer. 'Why to be sure, sir, I might be better; but you know we are all sinners: *the more's the pity*.'

"Mr. Lewellin. 'Then how can you expect to go to heaven on your own principle of reasoning? Now, Farmer, let me tell you, that you are under a delusion which will prove fatal unless you are undeceived. If you read the New Testament with close attention, you will perceive, that two things are necessary to fit us for heaven: the first is, we must be born again; and the second is, we must believe in the Lord Jesus Christ. Now you have confessed, that you do not know what it is to be born again, which, as I have before observed, is a proof, that you have never undergone that great moral change.'

"Farmer. 'But, sir, I believe in our Saviour.'

"Mr. Lewellin. 'But has your faith in the Saviour purified your heart, and, by its influence, has it induced you to set your affections supremely on the unseen realities of the eternal world?'

"Farmer. 'I don't understand you, sir.'

"Mr. Lewellin. 'Then you don't understand the Bible, for I have only quoted what the Bible says is the proper evidence of genuine faith in the Saviour. You have much to learn, and if you would go where these essential doctrines of the Bible are explained and enforced, you would gain more information on religious subjects than you have acquired during the whole course of your life.'

"Farmer. 'Why, sir, I must confess, that your conversation has convinced me, that I know but little, and I think *as how* I shall take your advice.'

"I should inform you, that the farmer came last Sabbath evening and listened with deep attention to the discourse, but we have not heard whether he was pleased or displeased; but when the service was over, he asked kindly after the *good gentleman* who had paid him a visit.

"Addison, as you may remember, has a very good paper on the propensity which weak and superstitious people indulge, to give an ominous meaning to many of the casualties of life, and to allow themselves to be more terrified by the screeches of an owl, the clicking of an insect, or the howling of a dog, than the real and afflictive dispensations of Providence. As society improves in knowledge, especially the knowledge of the Scriptures, this propensity will become weaker and weaker; and though some traces of its existence may be discovered, at times, in the most cultivated minds, yet it is not invested with that magic power which it exercises over the illiterate. Many efforts have been employed to expose its absurdity, but in an intercourse with the uninformed inhabitants of a lonely village, we have indubitable evidence that it still continues to operate with undiminished force over their imagination.

"On passing down a serpentine slope, which led to a most beautiful vale, we saw a maiden lady walking in solemn pace round the little enclosed garden in front of her house: and as I had met her a few times in company, I ventured to ask her how she did. As she did not perceive us before I spoke, being wrapt up in the profundity of her own airy musings, or grave meditations, she started as though some midnight spectre had suddenly sprung up from its ghostly ambush; but recovering her composure when she saw the human shape and form, she very politely invited us to enter her neat yet lonely habitation. 'I am sorry, Madam,' said Mr. Lewellin, in his usual manner, 'to see you so indisposed.' 'Indeed, sir,' said Miss N———, 'I am very ill—very ill indeed. I was never worse in all my life. I have not had a wink of sleep these two nights. I sent for the doctor yesterday, but he did come till this morning: and he says that I am not ill. But, sir, I feel that I am very ill indeed. He does not understand my case. I shall send for Dr. G———, who is more clever in his profession.'

"Mr. Lewellin. 'Have you been ill long, Madam?'

"Miss N———. 'Oh! no, sir! I was very well this day fortnight. I spent the evening at Esquire P———'s with a party, and staid rather later than usual. But, sir, I had such a dream, and I awoke about three o'clock in the morning in such a terror, that I have not been well since. And every night, but two, since then, the screech owl has perched itself on the ledge of my window, and kept up its hideous noises so long, that I have been obliged to have my servant sleep in the same room with me.'

"Mr. Lewellin. 'And if, Madam, it be not an impertinent question, may I be permitted to inquire into the nature of your dream?'

"Miss N———. 'Oh, sir, I dreamt I went to W——— to purchase a new dress; and the shopman, by mistake, took down some crape instead of printed muslin; and just at that time in came Mr. Noades, the undertaker, and said he wanted some stuff for a shroud, for a lady who had died suddenly. And I awoke in such a fright!'

"Mr. Lewellin. 'Well, Madam, it is certain you will die, and you may die suddenly; but do you think that this dream will hasten the time of your death?'

"Miss N———. 'But, sir, when I awoke, I heard the death-watch as plainly as you now hear me speak.'

"Mr. Lewellin. 'And do you suppose, Madam, that the Supreme Being has communicated to this wood worm, which can scarcely be seen, except through a microscope, a knowledge of your approaching death; and sent it to sound your knell in the stillness of the night, even while you are yet alive?'

"Miss N———. 'But, sir, I heard the death-watch several times when my sister was ill of a decline, and she died about six months afterwards.'

"Mr. Lewellin. 'Very likely; and though you may trace a connexion between her disorder and her death; yet what connexion can you trace between the noise of this little insect and her death?'

"Miss N———. 'But, sir, since the screech owl left my window, our dog has done nothing but howl for the last two nights.'

"Mr. Lewellin. 'And do you think that his howling is a prognostic of your death any more than the death of either of your servants?'

"Miss N———. 'I remember, sir, the dog howled most awfully just before my grandmother died.'

"Mr. Lewellin. 'Very likely, and as most dogs occasionally howl in the night, it would be very strange if some person did not die after such howlings; but can we suppose that the Supreme Being employs wood worms, and owls, and dogs, to announce to us the approach of our death?'

"Miss N———. 'And don't you believe, sir, in such omens?'

"Mr. Lewellin. 'I believe that ignorance and superstition have invested these sounds with an ominous import; and that many allow themselves to be terrified by them; but what can be a stronger proof of the absurdity of such a habit, than the following fact? The death-watch often ticks, the owl often screeches, the dog often howls, when the patient recovers and lives for years to tell the tale of his own affliction, and the terror and alarm which the scare-crows of superstition had excited in his breast.'

"Miss N———. 'I hope, sir, I may live, and if I do, I shall then have a proof, that there is nothing in it.'

"Mr. Lewellin. 'And pray, Madam, have you never known a patient recover from his illness even after he has been warned of his approaching death by these omens of terror?'

"Miss N———. 'O yes, sir, my dear mother was once very ill, and for seven nights our dog howled as he did last night; but she lived seven years afterwards, and when she died no noises were heard.'

"Mr. Lewellin. 'What stronger proof do you require of the folly of being alarmed by sounds which the inferior tribes of nature utter, and which you must know, on reflection, are no sure indications of any future event in the history of human life? That you will die is certain, and that you will enter the eternal world is certain: and that you will stand before the judgment seat of Christ is certain: and that you are ignorant of the exact time when these great events will take place is equally certain: but instead of allowing your mind to be agitated by these senseless sounds, you ought to be preparing for the final issue of life.'

"'I know but one way,' says the celebrated Addison, 'of fortifying my soul against these gloomy presages and terrors of mind, and that is, by securing to myself the friendship and affection of that Being who disposes of events, and governs futurity. He sees, at one view, the whole thread of my existence, not only that part of it which I have already passed through, but that which runs forward into all the depths of eternity. When I lay me down to sleep, I recommend myself to his care: when I awake, I give myself up to his direction. Amidst all the evils that threaten me, I will look up to him for help, and question not but he will either avert them, or turn them to my advantage. Though I know neither the time nor the manner of the death I am to die, I am not at all solicitous about it; because I am sure he knows them both, and that he will not fail to comfort and support me under them.'"

Children's Friend.

CALENDAR FOR APRIL.

The name which distinguishes the present month, is taken from a word which means, to open; so that it is a very suitable one,—for every thing is now beautifully budding and opening around us. We must not, however, be surprised, if many days should be still wet, cold, and unpleasant, and even look very much like winter; for we have sometimes been reminded, even in April, of the words of the poet,

"Reluctant comes the timid spring,
Scarce a bee with airy wing
Murmurs the blossom'd boughs around,
That clothe the garden's southern bound."

Yet, if we view creation as we ought, and as David did, we shall often stand still to examine and to admire the wonderful works of God; and shall frequently exclaim, "Lord! how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches."

Should the weather be mild, the swallow and the martin will be seen again, before the close of the month, in our towns and our fields. They usually visit us in the spring and summer, and go away in the decline of the year. It is wonderful how they should know when to come to our country, and when to leave it, and seek a warmer climate. In many points of view, we may learn of the creatures that are far inferior to ourselves. The blessed God told the Jews, that "the stork in the heaven knew her appointed time, and the turtle, and the crane, and the swallow, observed the time of their coming," but that his professing people did not know his statutes.

If we think at all, there is one article which is common in this month, that all must wonder at, and admire,—it is a bird's nest. O how do these little creatures learn, each of them to make one kind of nest, and to make it in the proper season, when there will be abundance of food for their young? And who teaches them to build their little habitations where they will be most secure from their enemies? And how is it, that they make them just large enough to contain their little ones, and no larger? Must it not be the great God who has taught them? It must.

There is in the eastern part of the world, a bird which is called the baya, or the bottle-nested sparrow. In shape it resembles a sparrow; as also in the brown feathers of the back and wings; the head and breast are of a bright yellow; their feathers appear very brilliant, when they are seen at noon amidst the brightest rays of the sun, flying by thousands in the same grove. They have no song; they live in large flocks, and cover large clumps of trees with their nests, which they hang from the boughs. Their nests are formed in a very ingenious manner, by long grass woven together in the shape of a bottle, with the neck hanging downwards, and fastened to the end of a twig, to secure their eggs and young ones from monkeys, and birds of prey. These nests contain several apartments; in one, the hen sits on the eggs; in another, consisting of a little thatched roof, and covering a perch, without a bottom, the male sits. The Hindoos are very fond of these birds; when young they teach them to fetch and carry, and to do many little things which are very amusing.

In the Island of Java, there is also a small swallow, which builds a nest, which is commonly eaten, and which is said to be very nice. Large quantities are sent every year to be sold among the Chinese. Governor Raffles, in his history of Java, tells us, that these birds not only abound among the cliffs and caverns of the south coast of that Island, but that they inhabit the caves of the mountains and hills in that country. These build nests similar to those which build on the sea shore. They live on flies and insects of every description. The substance of which they build their nests, which furnish food for human beings, is unknown. Many people would scarcely believe us, if we were to tell them, that there are birds' nests which are very commonly eaten, and yet this is true.

This subject should remind us of the instructions of the Saviour,—"Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them; Are ye not much better than they?"

A LITTLE BOY'S QUESTION.

"When will the service be over?" said a little boy to his mother, not long since, when the minister was in the midst of his sermon.

When I heard of the child's question, I could not help thinking that there were many people who would be ashamed to make such an enquiry, whose hearts were nevertheless often full of the same sentiment.

It is true, we cannot read the thoughts of any one, yet the conduct generally tells aloud what is passing in the mind.

Thus, in public worship, children, and young people, and persons who are grown up, often say, without speaking, What a weariness we find in God's service! And when, O when will it be over?

I have seen one so perfectly restless, as not to be in the same posture for many minutes together. Would this have been the case if he had delighted in the worship of the Most High?

I have known another, soon after the sermon has begun, get up and turn his back on the minister of God's word. Would any man do so to a friend who was speaking to him in his parlour?

I have marked a third, whispering and talking to any one near him, who would give him the least attention. Is it not rude for a person to talk to another, whilst a friend is speaking to him?

I have observed a fourth, often moving her eyes around the congregation, to examine the dress of different individuals, as if to know how people clothed themselves could contribute to any one's spiritual welfare.

I have noticed a fifth, during nearly the whole of the service, turning over the leaves of the Bible, or Prayer, or Psalm book. Would he do so, if he felt interested in the service as he ought?

I have beheld a sixth, turn round repeatedly, and with a very anxious countenance, to the clock, most evidently saying,—The service is very wearisome, when, O when will it be over?

And not to specify any more characters,—the numbers I fear are not small, who, if they do not compose themselves deliberately to sleep, yet do not resist a drowsy disposition as they ought. They would not dare slumber in the presence of many of their fellow creatures, and yet they dare do so with indifference, in the presence of the eternal Majesty of heaven.

O, does not this conduct plainly manifest that such persons are not renewed in the spirit of their minds?

Can such people say, as David did, "How amiable are thy tabernacles, O Lord of hosts! I have loved the habitation of thy house, and the place where thy honour dwelleth?"

Have they who are thus wearied with an hour spent in God's service on earth, any right to think, that they are meetening for an eternity in his service in heaven? None but those who delight in God's worship here, can see his face with joy hereafter.

The Theory and Practice of BOOK-KEEPING
C. C. MARSH teaches in 4 weeks.

Systems used, are Bennett's and Chapman's, those being preferable to any yet published. Each person by the present mode of instruction, will have a complete set of books in his own hand writing, and not copied ones.

Day and evening instruction is given at No. 31, South Fourth street, where every inquiry of plans pursued will be answered.

THE PHILADELPHIA RECORDER

IS PUBLISHED EVERY SATURDAY MORNING, AT NO. 99, SOUTH SECOND STREET.

The price is $1,25 semi-annually, or $2,50 annually in advance, or $3,00 at the expiration of the year. No subscription received for a less term than six months. A notification to discontinue must be made at least one month previous to the expiration of the year; and no subscription will be discontinued until all arrearages are paid, except at the option of the publisher. Communications must be *post paid*.

RATES OF ADVERTISING.

For 20 lines, 1st insertion,	75 cts
For each repetition of do.	37½
For 10 lines or less, 1st insertion,	50
For each repetition of do.	25

LIST OF AGENTS.

PORTLAND, Me.	James Adams, Jr.
NEW YORK,	John P. Haven, Bookseller.
HARRISBURG, Pa.	Rev. John B. Clemson.
YORK, Pa.	Rev. Richard D. Hall.
LEWISTOWN, Pa.	Mr. James Kellogg, Jr.
BALTIMORE,	Samuel Young, Bookseller.
WHEELING, Va.	Rev. John Armstrong.
NORFOLK, Va.	C. Hall, Bookseller.
LYNCHBURG, Va.	Rev. F. G. Smith.
CHARLOTTSVILLE, Va.	Rev. Fred. W. Hatch.
NASHVILLE, Tenn.	Alvah Guion.